171 they distinguish very clearly between the bolúmbú and the
595 favorite. They even added that the nkúmú enjoy no privileges
537 in this realm. (1)

1. The institution of the nkúmú is not very widespread among the tribes treated in our study. (See "Les Coutumes funéraires des Nkundó [Funeral customs of the Nkundo]," in Anthropos) (in press).

In the course of a visit I myself made to the western Bolénge (in September, 1933), I learned that a man who had a special position could have two belúmbú; the bomútsa proposed her ebísa as candidate, and the second wife did the same for hers. Thus there was a bolúmbú w'ílóme and a bolúmbú w'ísílí (the latter more especially called ekíla. I also observed that they made a very clear distinction between bolúmbú and [354] nkónde, just like the peoples treated in this study.

As to the function of messenger, which is attributed to the bolúmbú by Engels (as well as by Father Kaptein, in Congo, 1922, Vol. 1, p. 532), it is not performed more by her than by any other woman in the harem. Any of them, without distinction based on rank or date of marriage, may be charged with a mission. The only custom of this sort which involves such a distinction is found among the Bolénge-Ntómbá living between the Congo and the Boloko. It is as follows: an influential
● [728] man sometimes sent his belúmbú (one or two) to stop a quarrel, or even a battle between two villages. When she intervened, the opposing parties made a truce, pending the arrival and the decision of her husband in person.

Article IV. The Ebísa

595 An ebísa is a woman taken as wife by the husband of one
533 of her relatives -- a sister, aunt, or older cousin. The relative

177 Although even St. Thomas teaches that the only natural authority is that of the head of the family, European legislation has, through ignorance, completely abolished the rights of the native family head; the wife is freed from all ties and is thus abandoned to licentiousness. Through a legal fiction, clan law has gone over into the hands of the "recognized native courts of justice," which, however, have just as much to do with the clan court as a policeman with a father. The communization of trade, education, and the rearing of the young, as is demonstrated to us by Russia, would revolutionize our society far less than our installation of these so-called native courts of justice has done in the Congo. Education and correction have been replaced by punishment. Politics, which have begun to play such an all-important 602 role in our society, had /155/ almost no importance in Nkundo society. 613 The neighboring clans were all connected with each other through blood relationship, intermarriage, or friendship ties. Only when there was a struggle against a foreign and common enemy did politics have a role to fulfill. And then the same order of rank was observed among the clans as was already indicated for the members of a single clan.

177 Here also, biased or romantic products of our ideas about barbarism 728 have adapted these so-called intertribal wars to the need that we felt, 622 to civilize the natives at any cost. These wars were not to be compared with our European wars, in which a mass of people are slaughtered. In the Congo, no sooner had wounded or dead fallen on both sides than the chiefs were already congregated to conclude a peace treaty. Here again, we meant to respect the political organization of the natives by the creation of chieftainships and native chiefs, who were to form the political-administrative link between the native clans and the European higher administration. Such chiefs were totally unknown in native society. Together with the establishment of the native courts, the establishment of chieftainships gave the death blow to the actual social organization of the Nkundo-Mongo. The very fact that these institutions are territorial demonstrates clearly that here no ordinary shifting of power has taken place, but simply an elimination of the traditional power in favor of a new colonial power.

177 Indeed, where formerly the "customary rightful chief" was sought 622 out, even though it was sometimes only a formality, the new formula of the "sectors" has relieved the higher administration from this care too. And it is only to be hoped that this new formula will at least do away with the legal fiction that the "chiefs" are actually "something native," so that they may be classified for once and for all in the